A IVST PROVOCATION OF MASTER *TOMBES*,

TO

Make good his generall charge againſt Mr VVILLIAM HUSSEY's Satisfaction to his ſcepticall Exercitation.

By *William Huſſey*, Miniſter of the Goſpell, at *Cheſilhurſt* in *Kent*.

1 Tim. 6. 4, 5.

Hee is proud, knowing nothing, but doting about queſtions, and ſtrifes of words, whereof commeth envie, ſtrife, raylings, evill ſurmiſings, perverſe diſputings of men of corrupt mindes, and deſtitute of the truth.

Octob. 14th. LONDON,

Printed for *Iohn Saywell*, and are to be ſold at his ſhop, at the ſigne of the Starre in little Brittain. 1646.

BRITISH MUSEUM

TO
The Right Honourable the LORDS and COMMONS Assembled in PARLIAMENT.

RIght Honourable, *Master* Tombes *having heretofore set forth an Exercitation, in doubtfull termss against Childrens baptisme; your Petitioner perusing the severall answers that were made to him, seeing they walked in the tracke, and had not stated up the question to the hight, as the Scriptures would afford, to the stopping the mouth of the Anabaptists; your Petitioner, as the necessary imployment of his cure would permit, hath put his hand to the worke, whereupon Master* Tombes *hath taken liberty to sleight him, and accuse him in generall termes, with all kinde of mistakes, citing two or three which are indeed no mistakes but truths, wrapping up all the rest thus: that his booke is nothing else but mistakes, which is most uncivill, and in an Heretike, as your Petitioner humbly conceiveth, worthy your Honours censure; the rather because he hath taken libertie to write against the Directory, and unjustly charging it with falshood; calling it a cothurnus, fitter for a counsell of Trent, then a Protestant Church: And that upon a false ground, as your Petitioner will cleerly prove; so as Master* Marshall, *who is concerned in the businesse, and otherwise publiquely imployed, will put the matter over to him; and Master* Tombes *shall be first ordered*

to answer his booke, or renounce his Anabaptisme, which in civill right he ought to doe; generall charges being calumnies, and not answers, so as they reflect on your Petitioner: and as the matter is Anabaptisme it is of publike concernment. Your Petitioner doth humbly beseech your Honours at least to keepe these vaunting Heretiques within the bounds of civility, and not permit them to rayle at Orthodox Writers and call them fooles without any reason, for writing such things as the Learned Grammarians, and Translatours of the Scripture will warrant them to write, leaving these writings they cannot answer, and yet persist in their errours.

And for that Bachelor, *your Petitioner doth humbly desire that he may not any longer be permitted to licence books, unlesse he had more skill to looke unto them, for that he hath put the stampe of Learning, Ingenuity, Piety, upon such a pamphlet as hath rayled at the Directory, & other Orthodox Writers without ground. I wish that some schoole of Divinity were set up, where Master* Tombes *and such other discontented persons might have full liberty to vent their opinions, and not permitted to poyson the people.*

Your Honours

humble Servant,

WILLIAM HUSSEY.

A

Provocation of Master *Tombes*, to make good his charge, &c.

MAster *Tombes* met with my booke and read it, and beginneth with the title as though he would answer it, but after he findeth an excuse, why he should not; he onely findeth some few absurdities, which had they beene faulty, as he pretendeth, might have better excused him for slighting the rest: but if those which he findeth fault with, be unjustly called absurdities and errours, the generall will appeare to be unjust, untill he answer the booke: I shall first cleere my selfe of those faults which he chargeth upon me.

The first is, that I called his exercitation scepticke, which he cleereth, by setting downe out of Gellius, that *a scepticke determineth nothing but alwayes standeth considering and seeking*, which he proves to be unduly placed upon his exercitation, because Mr *Marshall saith, he is too confident*; and because *his examen is positive*: what if Master *Marshall* upon some occasion doth accuse Master *Tombes* of too much confidence? is not his exercitation therefore scepticke? may not Master *Tombes* in some things be too confident, and yet his exercitation remaine sceptickall? or is this a good argument, to prove his exercitation not sceptickall, because his examen is positive? he confesseth, that *he did propose his thoughts in his exercitation to the Committee of the Assembly* (as he *conceived befitting him*) *under the forme of doubts*: I blame him not for being doubtfull, I wish he had continued doubtfull still, untill he had received satisfaction: but I say as he confesseth, *his exercitation was sceptickall and doubtfull*, but do I therefore accuse

cuſe him of *adhering to nothing in ſenſe, reaſon, or faith*, he ſaith, (*if I underſtood what I ſay*) by ſaying that his exercitation is ſcepticke, I do ſo accuſe him: but if he underſtood what he ſaid, he would not ſay ſo, what is an argument *a particulari ad univerſale* good; Mr *Tombes* is ſcepticke in his exercitation therefore in every thing? Mr *Tombes* his exercitation and examen are againſt Pædobaptiſts, therefore every Sermon he maketh, every word he ſpeaketh, is againſt Pædobaptiſts, were no good argument; but Maſter *Tombes* ſaith, *he could give better reaſon, to call me fantaſticke, then I bring for this new name I pin on him*: truly, I brought no reaſon for calling it ſcepticke, it was *notum per ſe*, it was doubtfull, all men at firſt view may perceive, and Maſter *Tombes* is conſtreined to confeſſe it; neither doth he bring any reaſon for his deniall, but the groſſeſt and moſt illiterate follie in the world, there is not ſhew enough to make it a fallacy, *becauſe his examen is not, his exercitation* is not *ſcepticke*, but when he doth bring forth thoſe reaſons he can to prove me fantaſticke by, he ſhall have anſwers, or thankes for diſcloſing my infirmity to me; I will not ſerve him, as he doth me; rayle at his arguments, I dare not touch.

I terme my booke *ſatisfaction to his exercitation*, I intended it ſo, and I hope it will prove ſo to the judgement of the learned, though Maſter *Tombes* will take none: becauſe he was not ſceptticall at firſt, but a confirmed Hereticke, and an Hypocrite, appearing under doubtfull termes; and had I knowne the deceiptfulneſſe of Maſter *Tombes's* heart, I would not have graced his booke with the name of ſcepticke, to be doubtfull in matters of errour, is farre better then to be poſitive; ſo the word ſcepticke was given in favour, not in malice; from ſound reaſon, not fancy, whatſoever Maſter *Tombes* ſaith. For my book, I hope it ſhall not diſgrace the judicious Licenſer, but I ſhall get from the Licenſer of your booke, and your ſelfe, better ſatisfaction by the *Lords* and *Commons* (that fit to doe us all juſtice) then to beſpatter you with ſome few flaſhing words.

I conceive I have ſtated up the queſtion out of Scripture ſo, as may make all Anabaptiſts ſeale up their mouths (as it hath already ſealed up yours) you finde ſome paſſages ſomething varying

from the common tenet which you repreſent to the common view, without entring into the ſtate of the queſtion, requiring it or conſidering the ſtrength of the arguments that prove it, or the Scriptures that evince it: whatſoever I have affirmed in my booke that you have not anſwered, I ſhall endevour to make good, when I ſhall receive a juſt call ſo to do; In the meane time I addreſſe my ſelfe to anſwer what Maſter *Tombes* further ſaith againſt me.

Having repeated ſundry paſſages of my booke, he falleth upon ſome ſmall confutation, his words are. *Nor doe I thinke the principall grounds of his new fancy will ſatisfie; that*, Matth. 28. 19, *is thus to be expounded, make Diſciples by baptizing, and teaching them; whereas he himſelfe ſundry times readeth it better, make Diſciples of all Nations baptizing them, and it is vainly alleadged that* [by] *is implyed in the participiall expreſſion any more then* ἐκήρυσσον αὐτοῖς, λέγων *muſt be expounded, he met them by ſaying, or* Matth. 27. 55. ἠκολούθησαν διακονοῦσαι αὐτῷ *they followed by miniſtering unto him, and I ſaid juſtly Examen* pag. 127. *this conceipt is ſo abſurd, that I preſume none that hath any Wit will entertain it, though Maſter* Huſſey *ſay* pag. 6. *I thinke, if ever a man were out of his Wit, it was here; but I ſhall be willing the Aſſembly judge whether of us two need ſayle to Anticyra, to purge our braines.* After a long collection of many words here and there in my booke, which he repreſenteth as abſurd, (whereas my new conceipts, as he hath obſerved them are ſundrie, and have their ſeverall grounds which he concealeth,) he ſaith the principall grounds of my conceipt is, *that the* 28. *of Matth.* 19. *ought to be expounded, make Diſciples by baptizing them, though I ſundry times read it better.* I never read the words ſo, but it is true in the ſtating the queſtion I did take the liberty of an anſwerer to expound them ſo, *make Diſciples baptizing them*, make Diſciples by baptizing them; which I ſaid was implied in the participiall expreſſion, wherein I am confident the beſt Grammarians will beare me out. *Clenard medit. Græcanica*, pag. 281. 40. *participium varie redditur nunc adverſum quiddam indicans, nunc cauſam explicans, proinde quæ participia Græcis efferuntur nos latinitate donavimus per ejuſmodi conjunctionem quæ commodiſſime facit ad ſenſum.*

The

The participle, ye see is variously rendred; sometimes it doth declare the cause, and if the participle do expresse the cause, then the cause may be expounded by the word [*by*,] and if in rendering Greeke into Latine we may expresse the Greeke participle by any conjunction that the sense will beare; why may we not expresse it by a preposition, that the sense will beare? the word conjunction in some latitude of Language may be called a preposition, a word joyned to fill up the sense; which when the participle doth signifie the cause as here it may, the formall cause of making Disciples; why may it not be rendred by [*by*] *scire est per causam scire*? I said it might signifie *modum agendi*, this I have liberty to doe, as an answerer to interpret Scripture as I please; if I doe it as the words will not beare, Master *Tombes* hath his liberty to confute it by an argument: but see how Master *Tombes* doth confute it, by alleadging two places of Scripture, where he conceiveth the participle may not conveniently be rendred by [*by*:] now see the strength of this confutation, *participium* saith *Clenard*, *varie redditur*: a participle is variously rendred, the participle cannot be rendred by [*by*] in Mr *Tombes* his assigned places, therefore no where, therefore not in the place by me interpreted; this is to take away *Clenards* rule, and the variety of rendering participles, if participles be variously rendred, then in some places they are rendred one way; in other places another, or else there can be no variety: Master *Tombes* therefore must finde out some better argument, to prove that the participle may not be rendred by [*by*:] besides that, I said the participle might signifie *modum agendi*, and even in the places alleadged by Mr *Tombes*, the participles doe signifie the manner of doing. Jesus met them saying, *all hayl*, doth not this saying *all hail* enter into the manner of the congresse, if the meeting of any 2 persons should be historically related, would not the history be lame if their conference were left out? for that of *Matt.* 27. 55. they followed him ministering unto him: doth not this ministering unto him signifie the manner of their following him? that they followed him not directing him that had been as guides, or masters; but ministering as friends, as servants, helping him to such things as he stood in need of, & doing such things for him as he required. Masters doe use to

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follow their ſervants, to looke to them in their worke; and ſervants their maſters, to miniſter unto them; and theſe followings (doe differ) *modo agendi*, they are different followings: but I am not ſo ſtreightly tyed up, that if in this place the participle do ſignifie, [*by*] that it muſt ſo ſignifie in all places; but Maſter *Tombes* ſaith, that *it was ſo fooliſh, that none would entertaine it that hath any Wit*: to which I ſaid in my book, that Maſter *Tombes*, notwithſtanding he had ſayd, *none would entertaine it that hath any Wit*; yet he proveth it no better then by ſaying, *if this were true*, they need onely baptize them, and not teach them: notwithſtanding Chriſt commanded both to baptize them, and teach them; and for this I ſaid, if any were out of his Wit, it was here; and this willingly I referre to the Aſſembly, whether any but he, that were out of his Wit could affirme, that if Chriſt command to baptize and teach, it were ſufficient to baptize, or that they need onely baptize; is a command conteining diverſe things in conjunctive termes, executed by performing one part alone, and leaving the other part undone. I hope the Aſſembly will doe us that right, to judge which of us two are out of our Wit, for one of us muſt needs be unadviſed. Maſter *Tombes* talketh of a purge, to purge his braine; certainly he is full of fowle matter, for he vomiteth much bitterneſſe, and blacke calumnies againſt me: my booke is nothing but miſtakes, ſure he is ſicke, he cannot ſpeake ſenſe; he is light headed, it is the ſtrength of his diſeaſe; he divideth my miſtakes, into miſtakes *in Logick, Divinity, and ſometimes in Grammer, but moſt of all of his meaning, and ſcope of his words, and ſtrength of his arguments.* See here be foure kindes of miſtakes, Logicke, Divinity and Grammer, he meaneth ſure Engliſh Grammer, by the miſtake of the Printer; or haſte in the buſineſſe; but the fowleſt is, in his meaning, ſcope of his words, force of his arguments, it ſeemeth he hath a ſenſe, and his arguments have a force, that neither Grammer, Logick, nor Divinity can finde out: what kinde of words and arguments be theſe that a man may miſſe in, when he doth not miſſe either in Grammer or in Logick (let Divinity alone) Rhetoricall arguments have no ſtrength, but as they may be reduced to Logick?

Surely, if he have any ſuch meanings in his arguments, that Logick cannot finde out, I may be miſtaken in them; and ſuch is the ſence of ſome of them: for, by rules of Logick they have no ſenſe at all, as I have made plainly appeare; but let me tell Mr *Tombes*, his generall charges be illegall, and not allowable in any civill commerce, and coſts are juſtly awarded, and loſſe of his cauſe, againſt any that layeth onely generall charges in declaration againſt an adverſary, as your neighbour-Lawyers will tell you: you are bound in common right, to give me ſatisfaction, and convict me of theſe miſtakes; when you tell the world, that knowe not what Logicke, Grammer and Divinity meaneth; that my booke is nothingelſe but ſuch miſtakes: or elſe men of judgement muſt condemne Maſter *Tombes* for a ſenſleſſe ignorant rayler; but let Maſter *Tombes* candidly ſhew any miſtakes in Logicke, or any of theſe on which the ſtate of the queſtion doth depend, and I ſhall love him, and thanke him for his labour: Mr *Tombes* telleth me that I end with a challenge to him, but he maketh more account of his time, then to anſwer my wild notions: truly it ſeemeth my notions are too wild for him, to catch; ſuch as will caſt their rider if he be an Antepædobaptiſt. If he had let them alone, and not rayled at them, he might have choſen whether he would have anſwered them or no; but now he is bound in reaſon and charity, to make his generall charges good in particular. Anſwer them, perhaps he will not, becauſe he cannot; then better words would have becomm'd him.

He will not anſwer my challenge, he dealeth very plainly with the world therein. *I challenged him, not to anſwer my booke, but to produce ſome argument from Scripture, or ſound reaſon, that ſhall reaſonably conclude from the words, without any adding or ſubſtracting, which may agree with the ſenſe of the words produced.* This challenge he refuſeth, which in plaine termes, is to affirme, that he will never argue againſt Infant-baptiſme, either from Scripture, or ſound reaſon; but he will adde or diminiſh ſomething from them: wherein if he be as good as his word, he will keep his old cuſtome.

He further telleth me, that he will not anſwer my booke, unleſſe he have time to write a booke to make ſport withall; ſurely

I did not write my booke with that levity of ſpirit to make Maſter *Tombes* ſport, but vindicate truth, and to confute his errour; but if he will needs dance, I make no queſtion but I ſhall make him dance naked, without any ragge of truth or reaſon to cover his ſhame from the view of all the world.

Laſt of all, Maſter *Tombes* doth charme me to hold my peace, and ſcoffeth at Divinity ſchooles; which if Maſter *Tombes* and I had, I confeſſe we ſhould both write better: but in the meane time, I ſhall make a ſhift to write well enough, to finde Maſter *Tombes* his vanities, if he write no better then yet he hath done; and as for holding my peace, for Syons ſake I cannot, as long as any Antipædobaptiſts dare ſo boldly out-face the truth.

Poſtſcript.

HAving committed this anſwer to the preſſe, I thought good to acquaint my Reader with ſome more confirmation, that a participle may be rendred [by.] Firſt Scotus, *pag.* 681. telleth us, that the participle may be rendred by the gerund in *do*, which is rendred in Engliſh [by:] and the tranſlatours of the Engliſh Bible have tranſlated participles [by] *Math.* 6. 27. which of you by taking care τις ἐξ ὑμῶν μεριμνῶν: and in *Rom.* 12. 20. τοῦτο γὰρ ποιῶν in ſo doing, which is all one by ſo doing. So gentle Reader, if I be a foole for ſaying, that the participle may be rendred [by:] I am not ſo alone, nor without rule and reaſon to walke by.

FINIS.